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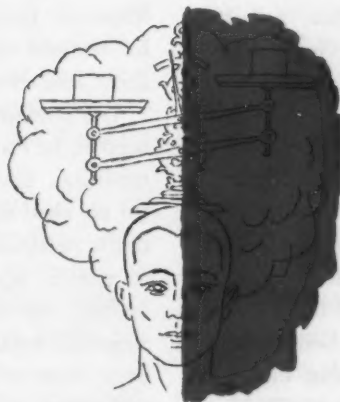
The Values Students Live By

THE college student has been studied as a virtual guinea pig in a wide variety of tests and surveys. Only recently, however, has he been studied as *himself*.

Four Cornell University sociologists—Robin M. Williams, Jr., Edward A. Suchman, Morris Rosenberg, and Rose K. Goldsen—have been looking at the student as a total human being having his own problems, ideas, hopes, and beliefs.

For the better part of six years, with a series of grants from Carnegie Corporation, they have been wrestling with the measurement of the American college population's attitudes, goals, and values.

More than 7,000 students on 12 widely-scattered campuses were questioned on their attitudes toward education, politics, religion, choice of occupation, courtship and marriage, ethics. The findings, to be published soon, gain significance when looked at in the light of the frequent charges against our college students—that they are disoriented, confused, skeptical, or nihilistic with regard to fundamental human values and democratic principles. How do these



charges stand up? The results give little support to those alarmists who assert that the younger generation is taking a rapid departure from the standards of its parents.

Take the question of occupational choice. In the so-called age of materialism, most American students are more interested in an occupation that will let them use their talents than in money, status, or prestige. "They seem to be more

interested in what they get *out* of a job than what they get *for* it," Mr. Rosenberg remarks. They are particularly interested in the gratifications to be derived from personal relationships. Many choose a particular occupation because "it will give me a chance to help people" or "I like people."

How do students feel about education, that world in which they are living four important years of their lives? In the first place, to most students the main purpose of college is education, "which is not as obvious as it sounds," Mr. Suchman points out, for almost one-sixth of the students think the main importance of the college lies in teaching them how to use their



"personalities" to achieve success in working with people. As might be expected, this attitude is found most widely among the poorest students; almost none of the best accepts it. One-third consider vocational training the main goal, and an equal number believe a basic general education is most important. Interestingly, freshmen and sophomores are more vocation-oriented, while juniors and seniors believe more strongly in the value of a general education.

Almost all the students agree that having the opportunity to go to college is very important to them. As to how the colleges themselves are performing, four-fifths believe that, on the whole, they are doing a good job. It is often claimed that a great deal of classroom work is impractical and time-wasting. Yet three-fourths of the students say that most of what they are learning in college is very worth-while.

Although the general attitudes toward the colleges are favorable, over half the students believe that the charges of "production-line" teaching methods launched against American colleges are justified—a resounding indictment of the current direction of contemporary higher education.

Religious Attitudes

Have our college youth abandoned religious traditions and values? The study finds that this is decidedly not the case. On the contrary, the majority of students say that they feel the need for a religious faith or philosophy (80 percent of the sample); the majority believe in some concept of God (only 1 per cent declare that they are atheists).

The tendency on the campuses is not away from religion but toward, perhaps, a view of God and religion that is relativistic rather than absolute, per-

sonal rather than dogmatic. Those who believe unequivocally in the existence of the Deity are about equally divided among those who view Him as "a Divine God, Creator of the Universe," and those who see Him as "a power greater than myself whom some people call God and some Nature." In the same way, although the students are in substantial agreement that a religious system must be "based on God as the Supreme Being," they consider it equally essential for religion to provide a "focus for personal adjustment and development."

The students' most widely-shared civic values also tend to be rooted in a long, well-established cultural tradition. The vast majority consider it fundamental for an ideal state to guarantee the traditional democratic rights of trial by jury, freedom of religion, right to public hearing, free speech, and free assembly. Indeed, the students' adherence to the oldest and most universal rights is so strong that they rank high even those privileges which the ordinary individual will never need to invoke, such as protection from illegal search of his home. Other privileges which particularly affect the income of the individual and are more likely to fall within his personal experience—such as the rights to earn money, to hire and fire employees, and to have a minimum wage—are not valued as highly.

When it comes to matters regarding dating, love, marriage, and the family, the students' attitudes and values seem to be largely traditional and conservative. By far the greatest proportions expect their main gratification in life to come from their family relationships. Their main requirements for mates are overwhelmingly romantic love and having a family. They decidedly want spouses of the same religious



faiths and from their own educational backgrounds. They decidedly consider children "the cornerstone of a happy marriage." And they view the institution of dating on the campuses mainly as a preparation for marriage, not merely as temporary enjoyment of another's company.

The isolated statistics reported here present only a superficial review of some general college attitudes. Taken alone, they fail to show some of the most interesting and significant findings of the Cornell study with respect to individuals and their patterns of values. Such patterns do emerge from each student's answers to scores of questions; *how* they are elicited is a subtle and complicated process.

They do not result from an "Are you voting for Bryan or McKinley?" sort of poll. The sociologists who have directed the whole project tapped many sources of knowledge and experience before producing the 40-page questionnaire that was finally administered to the 7,000 students.

The key to arriving at a total picture of an individual's pattern of values is incorporated in the three kinds of questions asked each student about almost every subject. He is asked first about his goals—what he *says* he wants; second, his explanations to justify why he wants them; and third, his relative ranking of the goals—what he says he wants more than something else.

This third type of question, which forces an individual to weigh values against each other and make difficult choices, is particularly important in arriving at some kind of picture of his value system. Values exist in relation to other values; almost any one of them will be sacrificed under sufficient stress. Finding the point at which a value begins to totter

is a strong lead as to how high it really is ranked.

In the political section, for example, a great majority of the students ranked freedom of speech as a value of highest importance in an ideal state. Later, they were asked about its importance in the case of a severe economic depression; its ranking dropped slightly. Finally, how did it rate in case of war? Many of those who had ranked it high when answering a simple question about its intrinsic value admitted that it might be sacrificed under certain circumstances.

Like Father, Like Son

Painstaking analysis of each student's answers as to what he believes, how he behaves, and how he *thinks* others behave produces a discernible pattern of his values, the Cornell research group believes.

"We think this technique gives a picture of maximum consistency," Mr. Williams says. "A student, in answering the questions, will find himself organizing a structure of values—a pattern he may not have been consciously aware of before. This can be helpful to him as well as to us!"

The larger picture that emerges from the 12-campus survey reveals that the students as a group reflect with remarkable consistency the dominant values of their society and their elders.

Where the prevailing public standards are shallow or wavering, the students' attitudes tend to be the same. Values to which their elders pay little respect are little respected by their children. But those deeply rooted and long-lived political, cultural, and moral values which have been highly honored by their parents and are implicit in our society are held tenaciously by our youth.

EXPLORING RELIGIOUS BELIEFS



IT is a fact that more and more Americans are becoming church members. But what does this signify? What do they believe?

A result of the marked rise in religious interest in the postwar United States has been an increasing disposition on the parts of religious leaders and social scientists to join together in evaluating its meaning. One attempt to discover the deepest and most valid experiences, sentiments, and thoughts of Americans relative to religion has been made by Richard V. McCann, lecturer in the psychology of religion at the Harvard Divinity School and associate professor of social ethics at Andover Newton Theological School. Mr. McCann's research, which was carried on in collaboration with Professor Henry Murray of Harvard's department of psychology, was supported by a grant from Carnegie Corporation.

Ever since William James used questionnaires to gather the data for his *Varieties of Religious Experience*, polls purporting to reveal American attitudes toward religion have appeared sporadically. But it is one of the peculiarities of our time that people today are extraordinarily reticent to discuss their religious feelings. Indeed, this may stand out as one of the few topics that the 20th Century American is loathe to talk about. This, plus the fact that religious beliefs and sentiments are by definition among the most complicated of human experiences, has led many observers to doubt the validity of ordinary types of polling when applied to religious questions.

Mr. McCann, therefore, developed a new technique for this field through the use of personal interviews, most of them running from six to twelve hours,

a few over 20 hours long. The subjects did not know that religion was to be the main topic of the research, and each interview began with a discussion, not about religion as such, but about other more general subjects: what people thought of themselves; how they would ideally like to be; what they most criticize in themselves.

The interviewer deliberately did not, during the first part of the sessions, mention religion specifically. However, the nature of the questions was such that the religious person, in answering, would necessarily refer to some of his religious values. This device, Mr. McCann believes, provides an indication of how deep and significant a person's religious convictions really are: whether they actually permeate all aspects of his beliefs and behavior, or are instead enclosed in a tight compartment of his mind.

The Nature of Change

During the second part of the interview the emphasis was on religion as such. In particular, people were encouraged to describe how their beliefs and attitudes had changed, if at all, over the years. Almost all of the 200 people Mr. McCann interviewed had indeed experienced marked changes.

At one time in their lives, 82% of the group had believed in a personal God;

18% had held some other concept. Now these figures have drastically shifted; only 18% believe in a personal God. Forty-five per cent have depersonalized the ideas of God they learned and accepted in their childhood, reformulating them in terms they consider more meaningful to their experiences and needs. Thirty-seven per cent, however, either disclaim all belief in a Deity, however conceived, or say they simply do not know.

Due to the length of time and thoroughness required by the method only 200 people could be interviewed. Thus, Mr. McCann hastens to point out, one should not interpret his findings as being applicable to the United States population as a whole, for which a sample of at least 100,000 would be required. He believes, nevertheless, that some of his findings have far-reaching implications for psychology and religious education.

One of the major findings is that most people eventually reach a point in their intellectual and psychological development where they feel that the religious concepts they once held are no longer consistent with other values in their personality. When this awareness comes about, the religious life may develop in one of two directions.

The individual may attempt to intellectualize the old belief. This process is usually marked by a movement away from the literal, concrete meaning of symbols to an increasingly more abstract interpretation.

On the other hand, the individual may simply throw away entirely his old belief.

Most children get—and probably need—a very personal concept of God from both their formal religious teach-

ing and informal training in the home. They are then left to hold this concept as long as they can. When it goes—if it goes—the child or young adult often receives no assistance in working out a reformulation of his belief. If he fails in this, he may reject the earlier concept with no replacement whatsoever. In view of the great number of people who do go all the way to rejection or indifference, many religious leaders ask themselves how the idea of the Divine can be abstracted and spiritu-

alized without being weakened or lost.

Whatever steps religious teachers may take to provide such a transition must be based upon an understanding of the nature of the development of individuals' beliefs. Mr. McCann's methods of reaching such understanding may have wide implications. As one of the clergymen whom he interviewed told him: "You now know more about my deepest beliefs than I have been able to find out about any of my parishioners."

each case, trying to put himself in his not-so-mythical colleague's place. What to do when faced with the insubordination of a dean? How to handle a major scandal involving one of his staff members? How to uphold academic freedom when threatened by a loss of students and financial support?

In lively discussion periods the presidents analyzed each case, giving pros and cons for various solutions, recalling their own experiences in meeting similar problems. Meanwhile their wives, too, were discussing various techniques for handling their own responsibilities on the campuses.

In addition to the sessions given to studying and discussing the cases, the presidents also met to talk over specific educational issues. Highlights of the conference were speeches by distinguished elder statesmen of the academic world. A typical day at the institute began with breakfast at seven and ended officially after nine that night, at which time the presidents were expected to bone up on three new cases for discussion the next day.

Despite the grueling schedule, the presidents and their wives seemed enthusiastic over their return to a new kind of school. "These five days were equivalent to a year on the job," one of them declared.

Their enthusiasm stemmed in part from the fact that this was the first organized effort to provide college presidents with a training session devoted solely to the problems and skills peculiar to their job. Although almost every other professional group has regular get-togethers to discuss its own problems, the college presidents so far had not.

Carnegie Corporation's support of the institute is one manifestation of its continuing interest in the improvement of academic administration. It is providing scholarship funds over a five-year period to enable college business officers to attend the University of Omaha's summer workshops in col-

PREXY GOES TO COLLEGE



AMONG the ranks of college and university presidents can be found former teachers, generals, politicians, scientists, and businessmen. "There is simply no organized way of becoming a college president—or of learning what to do once you *are* one," one of them recently said.

A partial answer to this second problem was provided in Cambridge last June, when what was doubtless the world's first school for college presidents was held on the Harvard campus. With the aid of a Carnegie Corporation grant, 38 new presidents (none had held his position for more than three years) and almost as many wives gathered for a five-day program devoted to the unique and manifold problems of college and university administration.

The conference was directed by the newly-created Institute for College and

University Administrators, which is under the leadership of Robert W. Merry and Vernon R. Alden of the Harvard Business School. This year's conference was sponsored by the Association of American Colleges.

Case Studies

A feature of the program was the use of the case study method as a technique for analyzing and solving problems of college administration. For almost a year able casewriters had scoured the country, talking to presidents who had faced a number of perplexing administrative situations. The result was a series of papers, each describing in detail a hypothetical academic community where a problem had arisen, the events leading to the problem, and the factors to be weighed in arriving at decisions.

Each of the president-students read

lege business management. Recently it granted \$40,000 to the National Association of Student Personnel Administrators for a series of training seminars for college deans which also has been organized by the Institute for College and University Administrators. Each

year the Corporation makes grants to a few outstanding young academic administrators to enable them to study any problem that interests them by visiting other campuses and becoming acquainted with their staffs and methods of operation.

PERSONS & PLACES

Tapping the Talented through Merit Awards

About half of the most able American high school graduates never go on to college. For many of them, lack of the financial means to do so is the decisive deterrent.

The launching last month of the National Merit Scholarship program promises to remove that deterrent for hundreds of promising young students in the years to come. The new program, which is the largest independent scholarship plan in the history of American education, will be based upon a nationwide search for high school seniors who can best profit from a college education.

Scholarships good for four years will be awarded to the most able of the students. The amount of the stipend will depend on the financial need of the individual; when necessary, it will cover all expenses during his four college years. He may attend the college of his choice; if he chooses a privately-supported school a supplementary cost-of-education grant will be made to the institution. The winners will be selected on the basis of aptitude for college work as shown by scores on aptitude tests, secondary school achievement, character, and qualities of leadership.

The National Merit Scholarship Corporation, which will administer the program, is an independent nonprofit organization which receives its funds from foundations and industrial concerns. The Ford Foundation is the principal donor, and Carnegie Cor-

poration has made a grant of \$500,000 toward the program's administrative expenses during the first five years. In addition to \$2 million for administration, the Ford Foundation has appropriated \$10 million for scholarships, payable at the rate of \$1 million a year for ten years. The Foundation has also earmarked \$8 million to be used through a ten-year period to match contributions received from business corporations and other donors for additional scholarships.

Recording History through the Spoken Word

The craft of the historian has recently been the subject of a major innovation. Under the leadership of Allan Nevins, a group of historians at Columbia University has been holding tape-recorded interviews with prominent Americans. Carnegie Corporation recently made a grant to be used toward the support and broadening of the oral history project.

Already more than 240 million words, covering 80,000 typewritten pages, have been recorded by over 300 makers of modern history. In some cases, these will probably be the frankest and fullest descriptions of our times which posterity will see. For historians have always been dependent to a considerable degree on the personal papers and memoirs left by men in public life. Thus they are dependent upon what the individual chooses to write down; if he doesn't write anything down, history is the loser.

The memoirs of the late Supreme Court Justice Robert H. Jackson provide an example of the way in which the project may close a gap in historical coverage. The 1800-page memoir prepared by the Columbia group is almost the only record of his personal reflections and recollections; only a few weeks after he had recorded his remembrances, Jackson was dead.

The Columbia historians spend weeks preparing for each interview: examining the public and private files of the subject, determining the areas of experiences in which he has the most to contribute, and devising questions most likely to sharpen his recollection of the past.

Each interview is later transcribed and returned to the subject for revision and approval. It is then placed in a special security vault until the date that the author has specified for its release.

Speaking of the uses of oral history, Mr. Nevins says "We hope that oral history will become a stockpile of personal recollections with which the historian of the future can fill in gaps and explain motives."

Visitors from Britain

Officers of the philanthropic organizations set up by Andrew Carnegie in Great Britain are paying their first official visit to the United States. In addition to their visits to the Carnegie organizations in this country, which include Carnegie Corporation of New York, the Carnegie Endowment for International Peace, the Carnegie Institution of Washington, the Carnegie Institute and the Carnegie Hero Fund Commission in Pittsburgh, they will see museums, parks and other community services in several cities.

Representing the Carnegie United Kingdom Trust, which was established by Mr. Carnegie to improve the well-being of the people of Great Britain and Ireland, are Mr. David Marshall,

trustee and former chairman, and Mrs. Marshall; Mr. David N. Lowe, secretary, and Mrs. Lowe.

Representing the Carnegie Dunfermline Trust, which was set up for the betterment of social conditions in Mr. Carnegie's native town of Dunfermline, Scotland, and the Carnegie Hero Fund Trust, which gives awards for acts of bravery in the peaceful walks of life, are Mr. William Dick, chairman, Mr. Ord A. Cunningham, vice chairman, and Mrs. Cunningham; Mr. John W. Ormiston, secretary and treasurer, and Mrs. Ormiston.



CARNEGIE CORPORATION OF NEW YORK

589 FIFTH AVENUE NEW YORK 17 N. Y.

Carnegie Corporation of New York is a philanthropic foundation created by Andrew Carnegie in 1911 for the advancement and diffusion of knowledge and understanding. It has a basic endowment of \$135 million and its present assets, reckoned at cost value, are approximately \$178 million. The income from \$12 million of this fund may be used in certain British Commonwealth areas; all other income must be spent in the United States.

The Corporation has a continuing interest in improving higher education. Grants are made to colleges and universities, professional associations, and other educational organizations for specific programs. Such programs include basic research as well as more effective use of the results of research, increased understanding of international affairs, better preparation of teachers, and new teaching programs.

Detailed descriptions of the Corporation's activities are contained in its annual reports, which usually are published in December.

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W. Randolph Burgess



W. Randolph Burgess, Under Secretary of the Treasury, has been a Carnegie Corporation trustee since 1940. When he joined the Corporation board, Mr. Burgess was vice chairman of the National City Bank of New York. He later became chairman of its executive committee, and chairman of the City Bank Farmers Trust Company.

Mr. Burgess, the economic expert who now helps manage the nation's multi-million dollar debt, originally

planned to teach. He majored in English literature at Brown University, but his chief interest soon shifted and he went on to the Ph.D. in education at Columbia University. He was with the Federal Reserve Bank of New York City for 18 years before joining the National City Bank in 1938.

Mr. Burgess is a trustee of Robert College in Istanbul and of Teachers College of Columbia University. He is on the board of fellows of Brown University, where he was elected to Phi Beta Kappa as an undergraduate. He has served at various times as president of the American Statistical Association, the Academy of Political Science, and the American Bankers Association. He is an *officer* of the French Legion of Honor.

Mr. Burgess has written extensively in the field of economics, and his book, *The Reserve Banks and the Money Market*, has been through several editions and is considered a classic on the subject.

NEW GRANTS

Grants amounting to \$227,000 were voted by Carnegie Corporation trustees during the last quarter. These grants were made from income for the fiscal year 1954-55, now estimated at \$7,917,000. From this sum, \$5,607,000 was appropriated earlier in the fiscal year, which began October 1, 1954, and \$2,159,000 has been set aside to meet commitments, including those for teachers' pensions, incurred in previous years. It is the Corporation's policy to spend all income in the year in which it is received.

Included among the grants voted during the last quarter are those listed:

United States

American Council of Learned Societies, toward support of the proposed

National Commission on the Humanities, \$12,500.


University of California, for a study of the diversification of American higher education, \$77,000.

Columbia University, toward support of the Oral History Research Office, \$75,000.

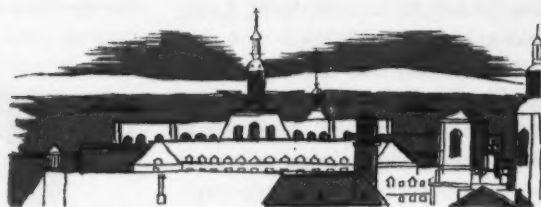
British Commonwealth

Canadian Institute of International Affairs, toward expenses of a conference on contemporary Canadian, United Kingdom, and United States relations, \$4,000.

New Zealand Council for Educational Research, toward a study of university entrance standards and failure rates, \$4,100.



Canada Français en Transition



The Very Reverend Father Georges-Henri Lévesque is a Dominican monk who plays the violin, is a splendid raconteur in both French and English, and is a connoisseur of the good cooking of his ancestors' homeland. But this eminent Canadian also speaks readily about the more serious subjects dear to his heart, most of them connected with his work as dean of Laval University's faculty of social sciences.

Laval University, in Quebec, is the oldest French university on this continent and is generally regarded as one of the most distinguished French Catholic educational institutions in the world. Since its establishment in the middle of the seventeenth century, Laval has been famous for its departments of philosophy and theology; it also has achieved a sound reputation in the natural sciences.

In 1938 Father Lévesque, then a young professor of economic philosophy, was invited by Laval to set up a new faculty devoted to the social sciences. From small beginnings his faculty has now become an important part of the university, with 20 full-time teachers staffing its departments of sociology, economics, political science, and industrial relations. This development has had wide significance not only for Laval but for all of Canada.

Father Lévesque points out the two major factors that combine to make Canada a unique laboratory for scientific social research: the interaction of distinct French and English cultures, and the increasing industrialization and urbanization that have been pro-

ducing rapid change in all levels of Canadian social life.

Yet in Canada, as elsewhere, the public was slow to give the social sciences wholehearted acceptance. In a climate of public moods that ran from indifference at best to antipathy at worst, Laval's young social science faculty persevered in pursuing its twofold objective: to achieve the highest possible standard of scholarly training in the social sciences, and to understand and interpret the significant features of French-Canadian society.

Graduates at Work

Its success can be measured to some extent by its several hundred graduates, who are now working in almost every segment of Canadian life: the provincial government, journalism, cooperatives, industry, the labor movement, the federal civil service. The prestige of its founder is indicated by the small red ribbon of the French Legion of Honor in his lapel and by the numerous honorary degrees he holds from English as well as French-speaking universities of Canada. He was a member of the Royal Commission on National Development in the Arts, Letters, and Sciences, and is the author of numerous articles in magazines and reviews.

"From the beginning of our work," Father Lévesque says, "our little staff has been faced with two imperious needs. The first, of course, was to provide the best kind of training for our students, so they could help meet some of the urgent demands of their society. But that itself raises the second imperative. There simply has not been

enough fundamental research done on any level of the French-Canadian milieu, and social scientists must know the basic facts of social life to underpin their practical work."

In addition to carrying heavy teaching loads, members of the faculty's staff have done pioneering research into a wide range of subjects: the development of welfare services in Quebec; a comparative analysis of industrial development in Ontario and Quebec; the patterns of contact, communication, and tension between some ethnic groups in the Montreal area; and many others. Some of the studies are embodied in *Essays on Contemporary Quebec*, published in 1953.

"We hope," says Father Lévesque "that once the many fundamental bits of research are done, we can undertake some multidimensional projects: significant studies involving the cooperation of, say, historians, economists, sociologists, and specialists in labor problems. The changes that urbanization and industrialization are bringing to Quebec are exciting and profound, and they can be understood only when considered all together."

A recent Carnegie Corporation grant of \$130,000, to be used over a five-year period, will support such research.

"We believe," says Father Lévesque, "that our delving into the special problems of French Canada will ultimately, instead of fostering sectional differences, enhance our vision of a basic Canadian loyalty and strengthen our devotion to the single civilization in which both French and English cultures flower."



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